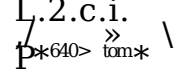
dered, may seem to 'contradict this again; and therefore probably is that, which hath led many into a contrary persuasion, that Aristotle denied the world's animation: dXXd urjv

L.2.c.i.



ovre *VTTO* i/w^C eiXoyov avay/ca^ovorijc; jutvav i. oper. diSiov* ovSe yap rr?c *ipv^s oiov* r' etvai r?}v roiav-

Zpvjv aXvfrov "icai fta/captav* avay/O] yap /ecu r>jv /av»)arn> |3tac ovcrav, TTf^ufcdroc *rov* TTpcurov orfjjuaroc aXXa>c ^:ai /civttv crvvcyaJc) a<rj(oXov ctvai;- /caJ 7ra<r»?e aTTij *paGTwvrjG tfjKJtpovos** etye /XTJO' *(jJCTTtp,* rp ^^X? r? r<«Jv ^cuaiyecrrtv avairavcric *7 7T£pi rov VTTVOV *yivofiivrj rou* <«t>jtiafoc avfcrtc:, dXX* dvay/caiov 'I^iovoc rivoc /toTpav fcar^"

ysiv aur^v dfSiov /cat arprov* But it is not reasonable neither to think, that the heavens continue to eternity, moved by a sonl necessitating, or violently compelling them. Nor indeed is it possible, that the life of such a soul should be pleasurable or happy : forasmuch as the continual violent motion of a body (naturally inclining to move another way) must needs be a very unquiet thing, and void of all mental repose, especially when there is no such relaxation as the souls of mortal animals have by sleep; and therefore such a soul of the world as this, must of necessity be condemned to an eternal Ixionian fate.—But in these words Aristotle does not deny the heavens to be moved by a soul of their own (which is positively affirmed by him elsewhere), but only by sucji a soul as should violently and forcibly agitate, or drive them round, contrary to their own natural inclination, whereby, in the mean time, they tended downwards of themselves towards the centre. And his sense concerning the motion of the heavens, is truly re-presented/by Simplicius, in this manner: TO Se

KO.I € u u ° ᵛ > ¹"™ ᵁ ^ £ KVouoc Kivarai, Sid